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Appaṭivīdita Sutta

The Discourse on the Not Penetrated | S 1.7 of the **Naḷa Vagga**,¹ The Reed Group
Theme: The awakened are at peace with the world
Translated & annotated by Piya Tan ©2018

1 Sutta significance

1.1 SUTTA PARAPHRASE

1.1.1 The Appaṭivīdita Sutta (S 1.7), like the Jāgara Sutta (S 1.6) preceding it, has only 2 verses, the first [S 11*] of which is a deity’s riddle, followed by the Buddha’s answer [S 12*] which is also a riddle. Here, in S 1.7*, the Buddha’s answer stands in contrasts to the deity’s verse. While the deity warns of our being “asleep” (*sutta*), that is, ignorant, so that we are easily taken in by the views and preachings of others [S 11*], the Buddha declares those are self-awakened (*sambuddha*) [2.2.1]—the Buddha and the arhats —are not misled by others and fare “evenly,” that is, harmoniously in the world [S 12*].

1.1.2 In a single verse [S 12*], the Buddha highlights **the characteristics of the awakened one**, thus:

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| (1) He has “well penetrated true reality” (<i>dhmma suppaṭivīditā</i>). | [1.2.1.4] |
| (2) He need not “waken” from any sleep; he is already “self-awakened” (<i>sambuddha</i>). | [2.2.1] |
| (3) He is neither led nor misled by others; he has right true knowledge (<i>samma-d-aññā</i>). | [2.2.2] |
| (4) He lives happily, in harmony (<i>sama</i>) with everyone and everything. | [2.2.3] |

1.2 SUTTA KEYWORDS

1.2.0 We shall here examine *appaṭivīdita* [S 11a*], *suppaṭivīdita* [S 12a*] and other operational words in the verses, including their roots and related words for a better understanding of their usage and their contexts.

1.2.1 Dhammā

1.2.1.1 The word **dhmma** (plural, *dhmmā*) comes from the Sanskrit root √DHR, “to hold,” and has the sense, “to hold, bear, sustain or support.” Literally, then, *dhmma* (Sanskrit *dharmā*) means “that which upholds.” Of all the Indian words, *dhmma/dharma* has the broadest sense to merit the English translation, “thing.”

Or, we can leave it untranslated as “dhmma/Dhmma” or “dharma/Dharma” (as anglicized words). However, these translations are often too broad to be very useful. Hence, we need to ascertain the context to give it a more useful and true translation, such as “natural law, truth, religion,” just to give a few possibilities.

1.2.1.2 The term **dhmmā** in the deity’s verse clearly has a non-Buddhist sense. Note also that the word in **S 11a*** is *dhmmā* (plural); hence, it has been rendered provisionally as “**true realities**.” This is merely a “bridging” translation so that it connects with its mirror verse² [S 12a*], which is the Buddha’s

¹ *Naḷa*: A 4:169; J 1:392; VvA 43. Cf (1) *naḷī*, a hollow stalk, tube, pipe; a measure of capacity; (2) *nāḷikā*, a stalk, shaft; a tube, pipe or cylinder for holding anything; a small measure of capacity. On **Naḷa Vagga**, see SD 54.2a (1).

² On the “mirror pattern” of teaching, see SD 53.15 (1.1.2).

response.³ The phrase “true realities” encompasses the ideas of “a cosmic, social and religious order,” depending on whether the term is used by non-Buddhists or by Buddhists.

1.2.1.3 It is possible that in S 11a*, *dhamma* refers to all natural phenomena, a concept that goes back to Vedic times (around 1,500 BCE).⁴ The brahmins, and later, the Hindus, use the term *sanātana-dharma*, “eternal truth,” an all-encompassing term for their religion and whatever they regard as “Indian,” including the Buddha and Buddhism. Buddhists and scholars, of course, reject such a patronizing, triumphalist and ahistorical usage. Buddhism, like Jainism, arose well before Hinduism, which did not exist then but evolved from Brahmanism.⁵

The brahmins adopted a very narrow notion of *dharmā*, that supported an ideology of a caste system and class stratification, along with the duties of class members (who are born as such) as a God-given natural order—the brahmins claimed their “God-given” status at the top of this hierarchy. The Buddha unequivocally rejects such an unjust, exploitative and dehumanizing system.⁶

Hence, it is likely that the *dhamma* in the deity’s verse referred to the broad non-Buddhist world-view centering around the idea of some kind of eternalist or essentialist God or heaven that favoured brahminical priestcraft, ritual action and social duties⁷ based on the old idea of *puñña*.⁸ The Buddha rejects all such ideas and outside views, theories and teachings.⁹

1.2.1.4 In the Buddha’s verse [S 12*], given in response to the deity’s riddle [S 116], *dhamma* has a range of Buddhist senses. The Commentary, however, narrowly explains it as the “teachings (or realities) of the 4 noble truths” (*catu,sacca,dhamma*) (SA 1:25,15 f). This, of course, applies to the Buddha’s verse, especially in connection with the “self-awakened ones” (*sambuddha*), which the Commentary glosses as referring to the Buddha, the individual buddhas and the arhats [2.2.1]. But does so rather narrowly.

The word, “well penetrated” (*suppaṭivīditā*) suggests a broader compass of senses of *dhamma*. In practical terms, we have at least 3 main meanings of dhamma, thus:

- (1) the natural order or universal law manifested as change or decay (fire or heat), conditionality (seeds), moral order (karma), mental processes and nature in general¹⁰—all characterized by impermanence, unsatisfactoriness and non-self;¹¹
- (2) the Buddha’s teachings as a whole, especially the Dharma,vinaya, the teachings and discipline, both as theory and as practice,¹² epitomized in the 3 jewels (the Buddha, the Dharma and the sangha);¹³ and
- (3) mind-object or mental state, relating to all mental processes,¹⁴ but in later scholasticism (Abhidhamma), this became a technical term for the ultimate individual elements that collectively comprise the empirical world.¹⁵

³ On the “mirror pattern” in teachings, see SD 53.15 (1.1.2).

⁴ Strictly speaking, the Vedic term for the natural regulatory principle is *ṛta*, but after the Vedic period it was gradually replaced by *dharma*.

⁵ Fauré 2009:20.

⁶ See esp **Te,vijja S** (D 13), SD 1.8; **Vāsettha S** (M 98 = Sn 3.9), SD 37.1.

⁷ See eg **Aggañña S** (D 27,6), SD 2.19.

⁸ On *puñña* and *kusala*, see SD 54.2c (2).

⁹ See eg **Nāna Titthiyā S 1** (U 6.4,3) SD 40a.14.

¹⁰ On the 5 natural orders (*pañca,niyama*), see SD 5.6 (2).

¹¹ On the 3 characteristics, see SD 1.2 (2); SD 18.2 (2.2); also **Dhamma,niyama S** (A 3.134), SD 26.8.

¹² See **Dhammānussati**, SD 15.9.

¹³ See SD 47.1 (3.2.2.1); SD 51.8 (1.3.3.1).

¹⁴ See **Satipaṭṭhāna S** (M 10,36), SD 13.3; SD 50.25, (3.1.1).

1.2.2 Appaṭivīdita and suppaṭivīdita

1.2.2.1 A-p,paṭivīdita (mfn) [S 11a*] comes from the negative past participle of *paṭivijānāti*, “to recognize” (*paṭi*, a prefix meaning “against, back” + *VID*, “to know”).¹⁶ *Appaṭivīdita* means “not comprehended, not understood.” Apparently, this form occurs only here (S 1:4,4) in the Pali canon.¹⁷

The positive form *paṭivīdita*, “comprehended, understood, felt,” occurs in **the Paṭisambhidā, magga** in the question, *katham sukham paṭivīditā*, “How is happiness felt?” (Pm 1:188,14). Note here that we have to translate the word in its proper context.

1.2.2.2 Su-p,paṭivīdita (mfn) [S 12*] is the positive past participle of *paṭivijānāti* (from *paṭi*, prefix meaning “against, back” + *vijānāti*, “to understand, apprehend,” from *VID*, “to know.” *Suppaṭivīdita* thus means “well comprehended, fully understood, fully penetrated.” It occurs in **the Brahma, jāla Sutta** (D 1) in the phrase *sattānaṃ nānā’dhimuttikatā suppaṭivīditā*, “the different dispositions of beings have been fully penetrated (by the Blessed One).”¹⁸

2 Sutta commentary

2.1 THE DEITY’S VERSE: S 11*

2.1.1 “(Who) are led into the words of others”

2.1.1.1 Para,vādesu nīyare [S 11b*] means “(who) are led (*nīyare*) into the words of others (*para,-vādesu*).” We will discuss *nīyare* first, and then *para,vādesu* [2.1.1.7].

The verb *nīyare* or *niyyare* (from *√NĪ*, “to lead”), means “is led (away), is guided; is taken off; to go, to be moved; is determined, is interpreted.” Grammatically, it is the middle¹⁹ or passive present indicative 3rd person plural of *nayati* or *neti* (Sanskrit *nayati*), “leads, guides, conducts; takes; takes away; takes away in marriage; carries off.”²⁰

The form *nīyare* or *niyyare* is rare in the suttas, found only here [S 11*+12*] and in **the Susammaṭṭha Sutta** (S 13*+14*), SD 54.2h, which follows it in the Naḷa Vagga of the Saṃyutta Nikāya. It is used in both these Suttas (S 1.7+1.8) in the same figurative sense of “being taken in by” or “falling for” the views or teachings of others (*pāra,vādesu*), that is, false views and sectarian notions.

2.1.1.2 Here are a couple of examples of *nīyati* used in the sense of “being taken in, falling for”:

- “The world is led on [around] by the mind” (*cittena nīyati loko*, S 206a* @ S 1.62/1:39,10);
- “You should be guided by well-spoken words that are true” (Be Se, *tacchehi nīyetha subhāsītehi*; Ce Ee *niyyetha*; Sn 327). *Nīyetha* or *niyyetha* is in the imperative 2nd person plural of *nīyati*.
- “... led away like an ox to the slaughter” (Be Comy, *go vajjho viya nīyati*; Ce Ee Se *niyyati*; Sn 580).

¹⁵ See **Matter and moments**, SD 17.2b.

¹⁶ Cf *paṭivedeti*, “to make known, declare” (V 1:180; S 1:101, 234; Sn 415 aor *paṭivedayi*); *paṭisaṃvedeti*, “to know, feel, experience (directly)”: SD 50.13 (2.4.2.2).

¹⁷ Technically, this is known as a hapax legomenon, a single occurrence of a word in a text. The word recurs in the *uddāna* (S 1:5,13), the mnemonic summary of the titles in the chapters.

¹⁸ D 1/1:2,12 (SD 25.2).

¹⁹ “Middle” or “medium” voice expresses reciprocal or reflexive action. *Nīyare* comes from a Class I root, conjugated like *labhati*: see Geiger, *A Pali Grammar*, 1994:§121. On *√NĪ* as a Class I root, see Warder, *Introduction to Pali*, 1963, 2nd ed 1974:377.

²⁰ Only the key senses of *nayati* is given here. It has a wide range of gram forms, many of which are important in the suttas, like *nīta* and *neyya*: see DP: *nayati*².

2.1.1.3 Below are some examples of usages of *nīyati* or *niyyati*, the passive present 3rd person singular of *nayati* or *neti* (Sanskrit *nayati* from √Nī, “to lead”: SED 565a). *Nīyati* or *niyyati* means “to be led or guided, to go (on), to be moved, conducted.” It is used both in the active and in the passive voices. Here is an example from **the Sutta Nipāta**:

<p><i>Nirāsatti anāgate atītaṃ nānusocati viveka,dassī phassesu diṭṭhīsu ca na niyyati</i>²¹</p>	<p>(Sn 851)</p>	<p>Without attachment to the future, he grieves not over the past. He seeks solitude from sense-contacts, and is not <u>led into</u> views.</p>
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2.1.1.4 Other examples of the usage of *niyyati*, meaning “being carried or led away,” include the following:

- “Right at the back a girl was conducted on a litter” (*pacchā’va kaññā sivikāyaṃ niyyāti*, Pv 1.11.1/9,18, *niyyāti* = *vahiyati*, “being carried,” PvA 56,22);
- “The ministers, having been thus bound, were led away” (*Tesu pi amaccesu evaṃ bandhitvā nīyamānesu*,²² J 51/1:264,14 f, *nīyamāna* is present participle).

2.1.1.5 Just as important as *nīyati* or *niyyati* rooted in √Nī, “to lead,” are the verbs derived from *ni-*, “out” + √YĀ, “to go” (Sanskrit, *niryāti*: SED 556c); thus, giving it the meaning, “to go out, get out (especially of *saṃsāra*), leave.” A good example is this verse from **the Dhammapada**, where we see a play on the words *yanti* (plural of *yati*, “to go”) and *nīyanti* (plural of *nīyati*, “goes out, led away (out of), leave” both of which come from √YĀ, to go:

<p><i>Haṃs’adicca,pathe yanti ākāse yanti iddhiyā nīyanti</i>²⁴ <i>dhīrā lokamhā jetvā māraṃ sa,vāhiniṃ</i></p>	<p>(Dh 175)</p>	<p>Swans follow the sun’s path; through wonder powers they²³ cross the sky; the wise <u>leave</u> the world, having conquered Māra and his host.</p>
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2.1.1.6 Here are other examples of usages of *niyyati* (derived from √YĀ, to go) and its related forms:

- “(King Ājatasattu, etc) set out from Rājagaha” (*rājagahamhā niyyāsi*, aorist, **D 2**,10.1).²⁵
- “(The brahmin Pokkhara,sāti) left Ukkatṭhā” (*ukkatṭhāya niyyāsi*, aorist, **D 3**,2.16).²⁶
- “The wise leave the world: | they win full victory” (*niyyanti dhīrā lokamhā | aññad-atthu jayam jayanti*,²⁷ **S 45.4**).
- “Whoever had been led out of [had been liberated from] the world, or are being led out, or will be led out” would have overcome the hindrances, been established in the satipatthanas, and has cultivated

²¹ Sn 851: see Nm 223,29 f, *niyyati* = *yāyati*, *vuyhati*; SnA 549,18. On issues with *niyyati*, see Sn:N 354 n851.

²² Ce vl *niyyamānesu*.

²³ “They” here may refer to “the wise” (in line c) or those with psychic powers.

²⁴ Comy takes *nīyanti* as derived from *ni-*, “out,” + √YĀ, to go (*nīyanti nissaranti*, DhA 3:177,18), not as the pass of √Nī, to lead [2.1.1.1]. See **Patna Dh**: *niyyāmti dhīrā lokamhi* (Dh:P 232); **Udāna,varga**: *niryānti dhīrā lokān* (Uv 17.2). See Dh:N 107 n175.

²⁵ **D 2**,10.1/1:49,31 (SD 8.10).

²⁶ **D 3**,2.16/1:108,8 (SD 21.3). See also D 2:21,25, 28,22, 73,8, 95,19, 178,11.

²⁷ **S 45.4**/5:6,16 (SD 65.15). See CPD: aññadatthu-jaya.

the awakening-factors (*ye kho keci lokamhā niyyimsu vā niyyanti vā niyyissanti vā*, **A 10.95**: *niyyimsu*, 3rd person plural).²⁸

- “(The wanderer Uttiya:) Is the whole world led out [liberated] by this, or only half of it, or a third of it?” (*sabbo ca tena loko niyyassati upaḍḍho vā ti, bhāgo vā’ti*, **A 10.95**: *niyyassati*,²⁹ future).³⁰
- “(Bimbi, sāra) set out as fast as he could (to meet the Bodhisattva)” (*taramāna, rūpo niyyāsi*, **Sn 417**: aorist).³¹
- “(The king of Kosala) having taken his army and elephants, set out (to conquer Benares)” (*bala, vahanam ādāya niyyāsi*, **J 51**: aorist).³²

2.1.1.7 The Commentary explains *para, vāda* [S 11b*+12b*] as referring to the words or doctrines of the other sectarians or religious sects, that is, of those other than the Buddha’s teaching, and which are the grounds for the 62 wrong views (D 1).³³ Some fall for these doctrines of their own accord, some are led into them and adopt them through the influence of others. (SA 1:25,16 f)

Such gullible, ignorant or desperate people who easily fall for false teachings or are misled by sectarian teachers are said to be “sleeping” (*suttā*) [2.1.2], that is, they are helplessly incapacitated by the sleep of ignorance. They are easily manipulated and exploited by gurus and sectarians, and totally at their mercy. [S 11*]

Those who have **awakened** (*sambuddha*)—the Buddha and the arhats—are free from the blindness and helplessness of the sleep of ignorance. Hence, they are free from the powers of the cult gurus, false teachers and false teachings. Moreover, they have realized “right knowledge” (*samma-d-aññā*), the full understanding of true reality; hence, they are self-awakened. They are *not* misled into the words of others [2.2.2].

2.1.2 Suttā [S 11c*]

2.1.2.1 Suttā³⁴ is the plural of *sutta*, which is the past participle of *supati*, “asleep” [2.1.2.2]. As a **neuter noun**, *sutta* means “sleep,” a noun.³⁵ The phrase *sutta, pabuddha*, “awakened from sleep” refers to one awaking, that is, being reborn, in the deva-world, for example, “(He) arose in a golden celestial mansion as if waking from sleep” (*kanaka, vimāne sutta, pabuddhā viya nibbatti*, DhA 1:28)³⁶; “He was reborn in the brahma-world” (*sutta, pabuddho viya brahma, lokam uppajjati*,³⁷ Vism 11.76/314).

2.1.2.2 Supati, *suppati* or *soppati*, “to sleep,” comes from √SVAP, to “sleep” (Vedic *svapiti* and *svapati*; *svapna* (n), “sleep or dream”; Pali, *supina* (n), “a dream”).³⁸ Here are the verses on sleep from **the Suppati Sutta** (S 4.7):

²⁸ **A 10.95**/5:195,12 (SD 44.16).

²⁹ Be Ce so; Ee *niyyissati*.

³⁰ **A 10.95**/5:194,12 (SD 44.16).

³¹ **Sn 417** (Sn 3.1/72,8), SD 49.19.

³² **J 51**/1:263,12.

³³ D 1/1:12-38 (SD 25): for an overview of the 62 grounds, see (5).

³⁴ V 3:117, 5:205; D 1:70, 2:130; Dh 47; It 41; J 5:328.

³⁵ D 2:95; M 1:448; S 4:169.

³⁶ Also at DhA 3:7; cf S 6.4/1:143.

³⁷ This is the last of the 11 blessings of lovingkindness practice: see (**Ekā, dasa**) **Mettānisamsā S** (A 11.16), SD 2.15.

³⁸ Cf Dh 481 *saye*.

(Māra:)

<i>Kim soppasi kim su soppasi</i>		What, you sleep? Why do you sleep?
<i>kim idaṃ soppasi dubbhago viya</i>		What's this, you sleep like a wretch?
<i>suññ'āgāran'ti soppasi</i>		Thinking, "Empty abode," you sleep.
<i>kim idaṃ soppasi sūriy'uggate'ti</i>	(S 459)	What's this, you sleep when the sun is up!

(The Blessed One:)

<i>Yassa jālinī visattikā</i>		For whom there is no entangling net-trap
<i>tanhā n'atthi kuhiñci netave</i>		of craving to take him anywhere,
<i>sabbūpadhīnaṃ parikkhāya buddho</i>		with the destruction of all birth-bases, ³⁹ awake:
<i>soppati kin tav'ettha mārāti</i>	(S 460)	he sleeps—what about you here, Māra? ⁴⁰
		(S 459*-460* @ S 4.7/l.107), SD 32.13 ⁴¹

2.1.2.3 The Buddha's wry humour is evident in this verse from **the Parābhava Sutta** (Sn 1.6):

<i>Atīta,yobbano poso</i>		A man well past his youth,
<i>āneti timbaru-ṭ,ṭhanim</i>		brings home a girl with timbaru-fruit ⁴² breasts.
<i>tassā issā na supati</i>		He sleeps not for jealousy of her—
<i>taṃ parābhavato mukhaṃ</i>	(Sn 110)	that is the cause of his ruin

2.1.2.4 Here are a couple of examples of the occurrences of **supati** in the Pali texts:

- "He sleeps well" (*sukhaṃ supati*). One of the 11 blessings of lovingkindness [2.1.2.1 n] (J 169).⁴³
- "People think of me, 'Aṅkura sleeps well!' | But I sleep badly, Sindhaka, since I do not see any beggars." (*Sukhaṃ supati aṅkuro it jānāti maṃ jano | dukkhaṃ supāmi sindhaka yaṃ na passāmi yācake*, Pv 2.9.39).⁴⁴

2.1.3 Pabujjhanti, pabujjhitaṃ, pabuddha, suppabuddha

2.1.3.1 The word **pabujjhanti** [S 11c*] is the 3 person present indicative plural of *pabujjhati*, "to wake up (intransitive), to awake." It comes from *pa* (an intensive prefix, eg, "up") + *bujjhati* (from √BUDH, "to know, to wake").

Pabujjhanti (pl) is also found in **the Susammaṭṭha Sutta** (S 1.8) and its 2 verses (S 13*+14*) (SD 54.2h). In fact, it is practically identical to the Appaṭivīdita Sutta (S 1.7), except that where S 1.7 reads *appaṭivīditā*, "not penetrated," S 1.8 has *susammaṭṭha*, "badly confused."

2.1.3.2 Pabuddha is the past participle of *pabujjhati* [2.1.3.1], which is often used in the present sense, thus: "to have awakened" as opposed to "still sleeping" [2.1.3.3: J 503]. In **the Sānu Sutta** (S 10.5), we see the past participle, **pabuddhaṃ** (used as a present participle), thus:

³⁹ See SD 28.11 (3.2).

⁴⁰ The Buddha is retorting to highlight an irony, suggesting that Māra has a sleeping problem!

⁴¹ Cf S 470*-473* (S 4.13/1:109).

⁴² Sn 110; J 6:336, 457. The *timbaru* is *Diospyros embryopteris* Pers or *Diospyros malabarica* (Desr) Kostel; the *tinduka* (MA 3:266,5 f). Comy glosses it as "a young girl" (*taruṇa,dārika*, SnA 172); cf VvA 137 (at Vv 3.5/33.27), where *timbaru* is a gandharva's name (VvA 137 :: VvA:M 206 + 216 n6; also 219 n56 on *timbarusaka*); also J 6:529,-22*.

⁴³ Araka J (J 169/2:61,3).

⁴⁴ Aṅkura Pv (Pv 2.9.39/26,10).

*Sānuṃ pabuddhaṃ vajjāsi
yakkhānaṃ vacanaṃ idam
mā kāsi pāpakaṃ kammaṃ
āvi⁴⁵ vā yadi vā raho.*

“When Sanu has wakened, tell him
this saying of the yakshas:
‘Do no bad deeds [karma]
whether openly or in secret’.”

(S 820* @ S 10.5/1:209,3), SD 114.6

Similarly, the rare form **suppabuddha** means “one well (or fully) wakened,” is found only in a series of 6 Dhammapada verses (Dh 296-301), all referring to various virtues of the Buddha’s disciples:

- “Gotama’s disciples are ever awake so that they are well awakened” (*suppabuddhaṃ pabujjhanti | sadā gotama,sāvaka*, Dh 296ab, etc).

It is interesting here how the cognate accusative *suppabuddhaṃ* and the verb *pabujjhanti* are juxtaposed. We see here a proleptic application of the cognate accusative *suppabuddhaṃ* adverbially with *pabujjhanti*. The usage of *su-* with a past participle (such as *su-p,pabuddha*) is common, especially when the verb is combined with its own past participle, which then becomes almost indistinguishable from an adverbial accusative.⁴⁶

2.1.3.3 Here are some examples of the usages of **pabujjhanti** and its other forms found in the suttas and the Jātaka:

- **Imperative mood**: “You who are asleep, **awake!**” (*ye suttā te pabujjhatha*, It 41,11).⁴⁷
- **Absolutive**: “(On the night of the great departure) the Bodhisattva, **having woken up**, sitting cross-legged on the couch, saw those women ...” (*bodhisatto pabujjhivā sayana,piṭṭhe pallaṅkena nissinno ... addasa tā itthiyo*, J 1:61,21).
- **Present tense** (used to relate the past): (King Pañcāla) “now slept, now awoke” (*rājā antar’antarā nid-dāyati c’eva pabujjhanti ca*, J 503).⁴⁸ He had trouble sleeping.

2.1.3.4 The well-known word, **buddha**, “one who understands, etc” is a past participle of *bujjhanti*, “to awake” [2.1.3.9]. It has a wide range of other forms and senses, such as *sudubuddha*.

- “**(to be) understood**”: The Buddha to Ghaṭikāra: “Deep is the word you utter, | hard to fathom, very difficult to understand” (*gambhīraṃ bhāsasi vācaṃ | dubbijjānaṃ sudubuddhaṃ*, S 1.50 + 2.24);⁴⁹
- “**having awakened, wise**”: “The Buddha who discovered [awakened to] dhyana” (*yo jhānaṃ abujjhi buddho*, A 9.42);⁵⁰

⁴⁵ Be Ce Se so; Ee *avim*.

⁴⁶ Other examples incl: “he would seize it (a cow) firmly by the muzzle ... he would beat it soundly with a stick” (*taṃ ... nāsāya suggahitaṃ gaṇheyya ... daṇḍena sutāḷitaṃ tāleyya*, S 4:196,14-16); “one would guard it (the self) well” (*rakheyya naṃ surakkhitaṃ*, Dh 157); “One should practise the Dharma well” (*dhammaṃ sucaritaṃ care*, Dh 168), *dhammaṃ care sucaritaṃ* (Dh 169); “one should train oneself well in moral virtue” (*sīlaṃ sikkhetha susikkhitaṃ*, Tha 608); “he grasps the meaning so that it is well grasped” (*suggahitaṃ ca gaṇhati atthaṃ*, Tha 1028); also Dh 231-233, 296-301. “Proleptic,” from **prolepsis**, a future act or event is treated or assumed to have happened. See Dh:N 101 n157; Tha:N 210 n560.

⁴⁷ It 41,11/41 (SD 54.2f(5)).

⁴⁸ J 503/4:431,24.

⁴⁹ S 1.50/1:35,22 = 2.24/1:60,20 (SD 49.13).

⁵⁰ A 9.42/4:449,10 (SD 33.2).

“(He is) skilled and adept in acting for the benefit of others, such as the Buddha and so on” (*para,hita,-paṭipattiyam kusalaṃ nipuṇā buddh’ādayo*, PvA 16,3); “having heard the word of the arhats, the noble ones, such as the Buddha and so on” (*arahataṃ buddhādīnaṃ ariyānaṃ vacanaṃ sutvā*, PvA 60,27).

- usually applied to the Buddha (Gotama): Upāli describes Gotama to Nigaṇṭha Nāta,putta: “Of the awakened one who has cut off craving ... of that Blessed One am I a disciple” (*taṇha-c,chidassa bud-dhassa . . . | bhagavato tassa sāvako’ham asmi*, M 56/1:386,30), SD 27.1;⁵¹
“The Buddha, the Blessed One, in the world, teaches the Dharma ... you go to him and ask ...” (*buddho so bhagavā loke dhammaṃ deseti ... taṃ tvaṃ gantvāna pucchassu*, Sn 993).
- (to Vāsettha) the Buddha as the “true brahmin”: “(he is) awake—him do I call a brahmin” (*buddham--tam ahaṃ brūmi brāhmaṇaṃ*, M 98 = Sn 3.9.⁵²

2.1.3.5 “Tis time for them to waken” (*kālo tesam pabujjhitum*) [S 11d*]. Interestingly, this line is spoken, not by the Buddha, but by the deity. It is, in fact, the last line, the climax, of deity’s verse. The deity is asserting that when we are ignorant (“who have not penetrated the true realities”), we are likely to be misled by others. We remain asleep in ignorance. Hence, it’s time to awake, to rouse ourselves, as stated in **the Upaṭṭhāna Sutta** (S 9.2) [2.1.3.7] and **the Uṭṭhāna Sutta** (Sn 2.10) [2.1.3.8].

2.1.3.6 Pabujjhitum has the *-tum* suffix, indicating that it is an infinitive, usually expressing a purpose. Here, the purpose is especially urgent—we are to wake and move into spiritual action. The infinitive is neutral as regards active voice and passive voice; hence, it is used in both voices in a sentence. Here are 2 other examples:⁵³

- passive voice: “(The Buddha is one) sufficient to be approached with faith and visited by a son of family” (*alam eva saddhena kula,puttena dassanāya upasaṅkamtum*, D 4,7),⁵⁴
- active voice: “He is unable to get up from his seat” (*na sakkoti āsanā’pi vuṭṭhātum*, D 24,1.21).⁵⁵

2.1.3.7 In the Upaṭṭhāna Sutta (S 9.2), the Buddha reminds us to be diligent in the task of fully living the life of renunciation we have avowedly taken up, that is, to moderate our sleep so that we inspire faith in others by truly renouncing, and to realize the purpose of renunciation, that is, **awakening**.

- | | |
|---|---|
| (1) Rise up, bhikshu! Why lie down?
What sleep is there for the afflicted, | What good is there for you with sleep?
pierced with a dart, injured? (S 761*) |
| (2) That faith by which you are a renunciant,
grow that very faith: | one who has left home for the homeless life—
go not under the power of sleep! (S 762*) |

(S 9.2/1:197 f), SD 112.4⁵⁶

2.1.3.8 The Uṭṭhāna Sutta (Sn 2.10) comprises the following 4 verses which rouse us as practitioners to wake up from the sleep of negligence and exert ourselves until we have removed the dart of suffering:

⁵¹ M 56/1:386,30 (SD 27.1).

⁵² M 98 = Sn 3.9: Sn 622, 643, 646 (SD 37.1).

⁵³ On the infinitive, see Warder, *Introduction to Pali*, 1963, 2nd ed 1974:134-136.

⁵⁴ D 4,7/1:117 (SD 30.5).

⁵⁵ D 24,1.21/3:19 (SD 63.31).

⁵⁶ See also SD 51.24 (2.5.1.4).

- | | | |
|---|---|----------|
| (1) Rise up! Sit up!
What sleep is there for the afflicted, | What good to you is sleeping?
pierced by a dart, injured? | (Sn 331) |
| (2) Rise up! Sit up!
Let not the King of Death, knowing you | Train yourself hard for peace.
to be heedless, delude you to follow his will! | (Sn 332) |
| (3) Cross over this attachment,
remain wanting.
When the moment is gone, they sorrow, | stuck to which, gods and humans
Let not the moment elude you!
finding themselves in hell! | (Sn 333) |
| (4) Negligence is dust (this is ever so)!
By vigilance and knowledge | Negligence is pursued by dust.
one should remove one's dart. | (Sn 334) |

Sn 331-333 (Sn 2.10, SD 51.24)

2.1.3.9 The state of a *buddha*, “the awakened,” is called *bodhi* (f), from √BUDH, “to understand.”⁵⁷ When used to specifically refer to the “full self-awakening” of the Buddha or a buddha (of the past), it is called *sammā,sambodhi*,⁵⁸ or more fully, *anuttara sammā,sambodhi*, “the supreme self-awakening” (of the Tathagata).⁵⁹ The word *sambodhi* is also used thus but is rare.⁶⁰ It occurs generically at **S 12c***, where it refers to the awakening of the buddha, a pratyeka-buddha or an arhat⁶¹ [2.2.1].

The person whose natural quality is *bodhi*⁶² is called *buddha*, “the awakened.”⁶³ More fully, he is called *sammā,sambuddha*, “the fully self-awakened,” that is, *the Buddha* (Gotama), but more common is his full appellation, that is, *tathagata arahato sammā,sambuddha*, “the tathagata (thus-come), arhat (worthy), fully self-awakened one.”⁶⁴

2.1.3.10 The noun *buddhi*, “wisdom, intelligence,” is less common, and often refers to “wisdom” in general, such as in these qualities of the great man (*mahā,purisa*): faith (*saddhā*), moral virtue (*sīla*), learning (*suta*), wisdom (*buddhi*), charity (*cāga*) and justice (*dhamma*), as listed in **the Lakkhaṇa Sutta** (D 30).⁶⁵

Buddhi simply means “intellect” in the late term, *buddhi,carita*, “intellectual temperament,” one of the 6 kinds of personality.⁶⁶ *Buddhi* found its way into Malay as *budi*, meaning “wisdom (*kebijaksanaan*),

⁵⁷ On *bodhi*, see **S 4.1**/1:103,7 (SD 79.8), **8.12**/1:196,16 (SD 92.6b), **48.10**/197,28 (SD 74.7b); **A 4.61**/2:66,22 (SD 37.12).

⁵⁸ On *sammā,sambodhi*, see **A 5.196**/3:241 (SD 63.13).

⁵⁹ On *anuttara sammā,sambodhi*, see **D 16**,3.17/2:108,19 (SD 9); **M 1**,171/1:6 (SD 11.8); **S 3.1**/1:68 (SD 42.11); **A 4.23**/2:24 (SD 15.7); **U 8.6**/85,8; 59; **It 4.13**/121,20 (SD 15.7); Sn 478; **Pm 1**:174; **V 1**:11, 3:4.

⁶⁰ See eg **A 4.11**/2:14,7.

⁶¹ For details on *bodhi* (the quality of a *buddha*), av “bodhi” in PED; BDict; Ency Bsm.

⁶² *Bodhi* is also the generic name of the tree under which the Buddha sits for the great awakening. Gotama’s bodhi tree is the *assattha* (Skt *aśva-t,tha*, “the horse-stand”) or Ficus religiosa, the holy fig tree. For the bodhi trees of other buddhas, see B:H xli-xlvi.

⁶³ **The Buddha’s 9 qualities** (*navāraha,guna*) are listed at **D 3**,1.2/1:87,17-20 (SD 21.3) = **33**,2.1.16a/3:237,6-9 = **M 85**,58/2:95,17-20 (SD 55.2), **M 53**,11/1:356,3-5 (SD 21.14); **S 48.10**/5:197,1-3 (SD 74.7b); **A 4.61**/2:66,13-16 (SD 37.12). For details, see *Buddhānussati*, SD 15.7.

⁶⁴ See eg **Mahā Supina S** (A 5.196/3:240), SD 63.13.

⁶⁵ D 30,2.6/3:165 (SD 36.9); cf the 5 qualities of non-decline (*aparīhāna,dhamma*) at **D 30**,2.6/3:165,5 (explained at **A 4.61**/2:66, SD 37.12).

⁶⁶ See Peṭk 242; Nett 109 f. 6 types are listed at Nm 359, 453; Nc 138; Vism 3.74-103/101-110. See also SD 10.7 (2); SD 2.16 (15.2.3.1); SD 18.3 (3.8).

character (*akhlak*), goodness (*sifat baik*), and diligence (*daya upaya*).” It is probably also related to the Malay, *budaya*, “culture.”⁶⁷

2.2 THE BUDDHA’S VERSE: S 12*

2.2.1 *Sambuddha*

2.2.1.0 The Commentary speaks of **4 kinds of “self-awakened ones”** (*sambuddha*), that is:

- | | | |
|---|---------------------------|-----------------------|
| (1) the omniscient buddha, | <i>sabbaññu, buddha</i> | |
| (2) the individual buddha, | <i>pacceka, buddha</i> | |
| (3) the 4-truth buddha (the arhat), | <i>catu, sacca buddha</i> | |
| (4) the listener buddha (through learning). | <i>suta buddha</i> | (SA 1:25 f; AA 1:115) |

The Commentary says that the first 3 types are meant in the Sutta (SA 1:25,1).

2.2.1.1 The term “**omniscient**” (*sabbaññu*) or “all-knowing” is a commentarial attribute for the fully self-awakened one (*sammā sambuddha*). He is all-knowing in the sense that he can know anything he wants at any time (but not everything all the time, which is impossible and imaginative at best).⁶⁸ In a delightfully short but instructive discourse, **the Sabba Sutta** (S 35.23), the Buddha defines “the all” (*sabba*) that he fully understands, and that we can, and must, understand are the 6 senses and their respective objects.⁶⁹

Traditionally, he is also said to have practised the 10 perfections (*pāramī*)⁷⁰ for 100,000 world-cycles (*kappa*)⁷¹ and 4, 8 or 16 incalculables (*asaṅkheyya*).⁷² From such countless lives of observing all his experiences with a clear mind (although not yet fully awakened), we began to see the patterns of experiences and the nature of being, which prepares him for journey of the path of awakening.

⁶⁷ The Malay term, *budi bahasa* (from Skt *buddhi*, “discernment” + *bhāṣā*, “language” = P *buddhi* + *bhāṣā*) means “courtesy, grace, being cultured,” ie, cultured in action and speech.

⁶⁸ On the Buddha’s powers, see SD 36.2 (5.1). The nature of omniscience is discussed at length in eg **Sandaka S** (M 76/1:513-524), SD 35.7. On the Buddha’s rebuttal of Nāta,putta’s omniscience, see **Deva, dāha S** (M 101,10/-2:217 f), SD 18.4. See also **Kaṇṇaka-t, thala S** (M 90/2:125-133), SD 10.8 (2).

⁶⁹ S 35.23 (SD 7.1).

⁷⁰ On the 10 perfections (*dasa pāramī*), see SD 36.2 (4.2.2); also Bodhi (tr), “A treatise on the Paramīs,” in *The Discourse on the All-embracing Net of Views*, Kandy: Buddhist Publication Soc, 1978:254-330 (tr of CA 276-332).

⁷¹ A **kappa** (Skt *kalpa*) usu means either (1) an average life-span (*āyu, kappa*), which in the Buddha’s time would be 120 years (DA 554,29 = SA 3:251,19; A 2:126,23; CA 11,8), or (2) an aeon (*kappa*) or “great aeon” (*mahā, kappa*), (full) world-cycle, cycle of the universe, comprising 4 phases: evolution or expansion (*vivaṭṭa kappa*), stability or fully evolved universe (*vivaṭṭa-ṭ, thāyī kappa*), devolution or contraction (*saṃvatta kappa*), and dissolution or stasis or the “big crunch” (*saṃvatta-ṭ, thāyī kappa*) (A 2:142,15-28, qu Vism 414,8-422,9); it is unimaginably long (S 2:178, 182; MA 2:125); 2 kinds (Nd 1:97). Each of these 4 aeons, known as “incalculable aeon” (**asaṅkheyya** or *asaṅkheyya kappa*), are in turn subdivided into 20 intermediate aeons (*antara kappa*). The full cycle of 4 incalculables is called a “great aeon” (*mahā kappa*). Our current age is one of the 20 intermediate stable aeons. (These stable aeons are the only time when life can exist). The word *asaṅkheyya*, “incalculable, uncountable,” reflects the countless years each entails (A 2:142,15, qu Vism 414,10 = CA 11,6 = ItA 2:135,20 = DAṬ 191,14; Miln 232). The most common values given for an *asaṅkheyya, kappa* is 10⁵¹, 10⁵⁹ or 10⁶³ years (Oxford Dict of Bsm: kalpa). See Ency Bsm: kalpa; CPD: kappa; SD 9(9c): The meaning of *kappa*.

⁷² ThaA 1:10 f; BA 132; CA 17, 20. *Asaṅkheyya*, by itself, simply means “incalculable,” eg “through incalculable aeons, they attained selfhood (ie a conscious body)” (*asaṅkheyyesu kappesu sakkāyādhigatā ahuṃ*, Tha 202). Here this incalculable refers to a period of a habitable world, ie, one when life can exist. See prec n.

2.2.1.2 An individual buddha or pratyeka-buddha (Pug 29) is one “independently awakened” or a “hermit buddha” (Khp:Ñ 262). The term is sometimes erroneously translated as “silent buddha” or “private buddha.” He is one who becomes a self-awakened arhat without having heard the teaching from others, comprehending the 4 noble truths by himself (*pacceka*), independent of any teacher. However, he lacks the capacity to proclaim the Dharma to others to awaken them, and so lacks the virtues of a fully self-awakened buddha. Pratyeka-buddhas are said to be of few words and to love solitude.

Pratyeka-buddhas do not arise during a fully self-awakened buddha’s dispensation, but it is before him that they make an aspiration to become a pratyeka-buddha, followed by one hundred thousand aeons and two incalculables of practising the perfections towards that goal.

The Cūḷa Niddesa attributes **the Khagga,visāṇa Sutta** (Sn 1.3) to a pratyeka-buddha (*pacceka,buddha*) (Nc:Be 230 ff). **The Mahā Parinibbāna Sutta** (D 16) mentions him to be one of those worthy of a stupa after death (D 2:142; A 2:245). **The Nidhi,kaṇḍa Sutta** (Khp 8) mentions “individual awakening” (*pacceka,-bodhi*) (stanza 15), that is, self-awakening in a time when there is no buddha.⁷³

2.2.1.3 A 4-truth buddha⁷⁴ is the arhat, one who has destroyed their mental influxes (*khīn’āsavā*)⁷⁵ through fully penetrating the 4 noble truths.⁷⁶ According to **the Sambuddha Sutta** (S 22.58), an arhat’s awakening is identical to that of the Buddha—spiritual freedom has no measurement. The only differences are that the Buddha’s wisdom is supreme and, according to the Sutta, the Buddha is the first awakened one to arise in the world. Both of them are fully liberated and has “nothing further” to do. (SD 49.10)

2.2.1.4 A buddha through learning (*suta buddha*) refers to a truly wise person, especially one with great moral virtue, and one deeply learned (*bahu-s,suta*) in a general wholesome manner.⁷⁷ This last term, however, is a commentarial term which is hardly used elsewhere. The term could of course be taken as referring to a Dharma-inspired wise lay practitioner, or figuratively to “the enlightened learned.”

Elsewhere, this last term includes “the wise” (*viññū*), whose views and approval of the common good are often valued;⁷⁸ for example:⁷⁹

- “In those things that we agree on, let the wise cross-question, ask for reasons, discuss amongst teacher with teacher, or community (sangha) with community ...” (*Yesu ṭhānesu sameti, tattha viññū samanuyūñjantaṃ samanugāhantaṃ samanubhāsantaṃ satthārā vā satthāraṇ saṅghena vā saṅghaṃ*,” D 8).⁸⁰
- on safeguarding the truth (saccānurakkhana) by the wise (M 95).⁸¹

⁷³ For details, see **Buddhānussati**, SD 15.7 (4.1) n; see also **Aputtaka S** (S 3.20), SD 22.5 (2.1); **Lohicca S** (D 12) @ SD 34.8 (2.3); also M 3:68; S 1:92; U 50. See also Ria Kloppenberg, *The Pacceka Buddha*, Leiden, 1974.

⁷⁴ *Catu,sacca buddha*: MA 3:436; AA 2:265, 352, 3:91; DhA 4:232; ItA 2:37; SnA 1:374, 2:470; ThA 3:142, 179; ThīA 142; PmA 3:578.

⁷⁵ *Āsava* means “mental influxes,” the oldest list is prob a set of **3 influxes**—of sense-desire (*kām’āsava*), of existence (*bhav’āsava*), and of ignorance (*avijj’āsava*), as in **Saṅgīti S** (D 33,1.10(20)/3:216,9), **Sammā,diṭṭhi S** (M 9,70/-1:55,10), **Āsava S** (S 38.8/4:256,4), **Ti,kaṇṇa S** (A 35.8/1:165,16), the **(Te,vijja) Jāṇussoṇi S** (A 3.59,4/1:167), the **Nibbedhika Pariyāya S** (A 6.63). The Abhidhamma and Commentaries give a list of **4 influxes**, which is also found in the Nikāyas, that is, the influxes of (1) sense-desire (*kām’āsava*), (2) (desire for eternal) existence (*bhav’āsava*), (3) views (*diṭṭh’āsava*), (4) ignorance (*avijj’āsava*). These 4 are also known as “floods” (*ogha*) and “yokes” (*yoga*). See DBW: āsava.

⁷⁶ On the 4 noble truths, see SD 1.1 (6.2.2.2).

⁷⁷ DA 3:973 = MA 3:21 = SA 3:47.

⁷⁸ J 4:235; DA 3:745 = MA 1:231; SA 1:25 f; AA 1:115.

⁷⁹ See also **M 54/1:361 f**, **76/1:515 f**, **80/2:44**, **85/2:95**, **90/2:128**, **133/3:194**; **S 35.116/4:93,22**; **Sn 39, 294, 396, 403**.

⁸⁰ **D 8,5/1:163,6-9** (SD 51.11).

- (Samiddhi to a female deity:) “This Dharma is ... to be personally known by the wise” (*ayaṃ dhammo ... paccattaṃ veditabbo viññūhi*, S 1.20).⁸²
- (Upavāṇa to the Buddha:) “How is the Dharma ... to be personally known by the wise?” (*kathaṃ ... ayaṃ dhammo ... paccattaṃ veditabbo viññūhi*, S 35.70).⁸³
- (The Buddha to Rāsiya the headman:) “There are, headman, these 3 kinds of wearing away (*nijjarā*) ... to be personally known by the wise (*tisso imā gāmaṇi ... nijjarā ... paccattaṃ veditabbo viññūhi*, S 42.12).⁸⁴
- The 4 qualities that “the wise can see no fault in” (*catuhi ... dhammehi ananuvajjo viññūnaṃ*, A 4.222).⁸⁵
- “That gift ... said to be the highest, supreme ... that the wise, understand ... ” (*yam āhu dānaṃ paramaṃ uttamaṃ ... viññū pajānaṃ ...*, It 98).⁸⁶
- Of blood sacrifices: “Thus this ancient mean custom is blamed by the wise” (*evam eso anudhammo porāṇo viññū, garahito ...*, Sn 313).

2.2.2 *Samma-d-aññā* [S 12c*]

2.2.2.1 *Sammā* (an indeclinable) [Vedic *samyac* = *samyak*] means “thoroughly, properly, rightly; in the right way, as it ought to be, best, perfectly (opposite: *micchā*).”⁸⁷ Notice how close it is to the Latin *summa*, from which we get words like “summit (the highest point),” “consummate (accomplished the highest).”⁸⁸

2.2.2.2 *Sammā* appears as it is, as a prefix, in the following examples:

- *sammā, dhārā*, “even or proper showers” (that is, raining at the right time, Pv 2:9.7); but it can also mean “heavy showers” (S 5:379);
- qualifying each of the 8 limbs of the noble eightfold path (*ariya aṭṭh’āṅgika magga*)—*sammā, diṭṭhi, sammā, saṅkappa*, etc—where it is contrasted with *micchā-*, “wrong, false”;⁸⁹
- *sammā, sambuddha*, “the fully self-awakened one,” that is *the* Buddha, Sakyamuni; but it may refer to any other past buddha who is similarly awakened;⁹⁰
- *sammā, sambodhi*, “the full or perfect self-awakening (of the Buddha), supreme buddhahood.”⁹¹

2.2.2.3 As a prefix, *sammā-* is shortened to *samma-* before the initial short vowels of words, and takes on an infix *-d-* (on account of *sandhi* or euphonic combination), as in the following:

- *samma-d-eva*, “properly, rightly, fully, in harmony”;⁹²
- *samma-d-akkhatā*, “well taught”;⁹³
- *samma-d-aññā*, “fully freed by true knowledge.”⁹⁴ [S 12c*]

⁸¹ M 95/2:171 (SD 22.15).

⁸² S 1.20/1:9,13 f (SD 21.4).

⁸³ S 35.70/4:41 f (SD 62.7).

⁸⁴ S 42.12/4:339,16 (SD 91.3).

⁸⁵ A 4.222/2:228 (SD 100.13).

⁸⁶ It 98/3.5.9/98 (SD 88.8).

⁸⁷ V 1:12; D 1:12; Sn 359, 947; Dh 89, 373.

⁸⁸ Pali, Sanskrit and many north Indian languages, and English and many west European languages (such as Latin and Greek) belong to the same language family, the Indo-European languages.

⁸⁹ VbhA 114 f, 121, 320 f.

⁹⁰ V 1:5; D 1:49; Dh 187; J 1:44; DhA 1 :445, 3:241; VbhA 436.

⁹¹ V 1:11; D 2:83; S 1:68.

⁹² V 1:9; D 1:110; PvA 139, 157.

⁹³ Dh 86, of the Buddha Dharma.

2.2.2.4 Before an initial consonant, it takes on a double consonant, from assimilation, such as *samma-g,gata* (*samyak + gatā*), literally, “who has gone rightly”,⁹⁵ figuratively, “who has attained the highest,”⁹⁶ that is, an arhat.

2.2.3 “They fare evenly amongst the uneven” [S 12d*]

2.2.3.1 According to the Commentary, the arhats fare evenly (*sama*) harmoniously amongst the uneven common domain of the world, or amidst the uneven (*asama*) community of sentient beings, or amidst the *uneven* multitude of defilements (SA 1:26,1-3). In early Buddhism, the best exemplar of one living an “even” life is the silent sage (*muni*), whom **the Muni Sutta** (Sn 1.3) describes thus:

*Yo ve t̥hit’atto tasaraṃ va ujjum̃
jigucchati kammehi pāpakehi
vīmaṃsamāno visaraṃ samañ ca
taṃ vāpi dhīrā munim̃ vedayanti*

Whose mind is steadfast, indeed, straight as a shuttle,
who is disgusted with bad deeds,
discerning the uneven and the even—
him, indeed, the wise know as a sage.

(Sn 215) + SD 49.20 (3.2)

2.2.3.2 Other related passages include:

- “(Of the Buddha) equal to his equals, far from the unequal” (*samo samehi visamehi dūre*, Sn 468a);
- “(The arhat is) not resentful,⁹⁷ not greedy, unshaken by lust, impartial in every way” (*aniṭṭhurī anānu-giddho anejo sabbadhi samo*, Sn 952a).

2.2.3.3 *Sama* means “impartial, upright, of even mind, just.” While such qualities well describe the arhat, they can also be cultivated to some useful level by the laity. **The Sama,jīvi Sutta** (A 4.55), for example, speaks of how the lay Buddhist life, especially couples, should be even or harmonious in terms of *faith, moral virtue, charity and wisdom*. The Sutta closes with this verse on a Dharma-inspired couple living an even life:

When both are full of faith, wise in words, restrained, living by Dharma,
the wife and husband, speaking loving words to one another,
Blessed with abundance, they shall arise again in a prosperous home.
Dejected are their foes, for both [wife and husband] are harmonious in virtue.
Having lived by the Dharma here, both matching in virtue and piety,⁹⁸
blissfully they delight in the deva realm, enjoying any pleasure they desire.⁹⁹ (A 4.55/2:62 f), SD 5.1

⁹⁴ Meaning “attained arhathood,” esp in the stock, “fully freed by true knowledge” (*samma-d-aññā,vimutta*), **Mv 5.1.20** (V 1:183,24) = **D 27,7/3:83,16** (SD 2.19) = **29,26.5/3:133,11** (SD 40a.6) = **M 1,51/1:4,36** (SD 11.8) = **35,25/-1:235,12** = **26/1:235,26** (SD 26.5) = **112/3:30,7+29** (SD 59.7) = **118,9/3:80,23** (SD 7.13) = **S 22.110/3:161,13** = **35.134/-4:125,5** (SD 80.9) = **48.4/5:194,10** = **A 3.37/1:144,8** (AA 2:235,10) = **6.49/3:359,6** (SD 19.2b) = **6.55/3:376,16** (SD 20.12) = **9.7/4:370,14 f** = **It 2.2.7/38,10+18** (SD 50.13) (ItA 1:165,18-21). Def at ItA 1:166,8.

⁹⁵ **Cūḷa Sīha,nāda S** (M 11,15/1:66,32-36), SD 49.2; **(Pasenadi) Yañña S** (S 3.9/1:76,23, a wholesome sacrifice), SD 22.11.

⁹⁶ **Sāmañña,phala S** (D 2/1:55,19), SD 8.10; **(Tika) Vipatti S 1** (A 3.115/1:269,30), SD 97.4; **Akkhaṇa S** (A 8.29/4:-226,16), SD 104.9; **(Dasaka) Cunda S** (A 10.176/5:265,4), SD 79.12; **(Iti) Deva,datta S** (It 89/3.4.10/87); Ap 218 (Ap-Tha 24,233.2a).

⁹⁷ From explanation of *niṭṭhuriya* at Nm 440,23 and *issā* at Vbh 357,22, they seem to be synonymous.

⁹⁸ “Virtue and piety,” *sīla-b,bata* = *sīla* (precepts, vows, moral virtue) + *vata* (rituals, austerity, vows). Here the term is used in a positive sense of religious life. The term *sīla-b,bata paramāsa*, “attachment to vows and rituals,” is the third of the 3 fetters (*saṃyojanā*) overcome by the streamwinner. See **Alagaddūpama S** (M 22,44) n (SD 3.13).

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Appaṭivīdita Sutta

The Discourse on the Not Penetrated

S 1.7

1 Originating in Sāvattḥī.

Standing at one side, the deity uttered this verse in the Blessed One's presence:

- 2 *Yesaṃ dhammā¹⁰⁰ appaṭivīditā¹⁰¹
para,vādesu¹⁰² nīyare¹⁰³
suttā¹⁰⁵ te na-p,pabujjhanti¹⁰⁶
kālo tesāṃ pabujjhitaṃ'ti¹⁰⁷* (S 11) Those who have not penetrated the true realities
are led into the words of others:¹⁰⁴
they sleep on, they wake not—
'tis time for them to waken.¹⁰⁸

(The Blessed One:)

- 3 *Yesāṃ dhammā¹⁰⁹ suppaṭivīditā¹¹⁰
para,vādesu¹¹¹ na nīyare¹¹²
te sambuddhā¹¹⁴ samma-d-aññā¹¹⁵
caranti visame saman'ti* (S 12) Those who have well penetrated the true realities
are not led into the words of others:¹¹³
these self-awakened ones, of the right true knowledge—
they fare evenly amongst the uneven.¹¹⁶

— evaṃ —

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⁹⁹ This line at A 2:62 = It 112; Tha 242; J 3:154; Pv 2:1, 3:1. Here *kāmā.kāmino* rendered as “enjoying any pleasure they desire.” Elsewhere tr as “desiring after sense-pleasure,” eg Dh 83, Sn 239, J 5:165, 167, DhA 2:156.

¹⁰⁰ On *dhammā* here, see (1.2.1).

¹⁰¹ On *appaṭivīditā*, see (1.2.2.1).

¹⁰² On *para,vāda*, see (2.1.1.7).

¹⁰³ On *nīyare*, see (2.1.1.1-2.1.1.6).

¹⁰⁴ On S 11b*, see (2.1.1).

¹⁰⁵ On *suttā*, see (2.1.2).

¹⁰⁶ On *pabujjhanti*, see (2.1.3.1).

¹⁰⁷ On *pabujjhitaṃ*, see (2.1.3.7).

¹⁰⁸ On S 11d*, see (2.1.3.5).

¹⁰⁹ On *dhammā*, see (1.2.1).

¹¹⁰ On *suppaṭivīditā*, see (1.2.2.2).

¹¹¹ On *para,vāda*, see (2.1.1.7).

¹¹² On *nīyare*, see (2.1.1.1).

¹¹³ On S 12b*, see (2.1.1.7).

¹¹⁴ On *sambuddhā*, see (2.2.1).

¹¹⁵ On *samma-d-aññā*, see (2.2.2).

¹¹⁶ On S 12d*, see (2.2.3).